UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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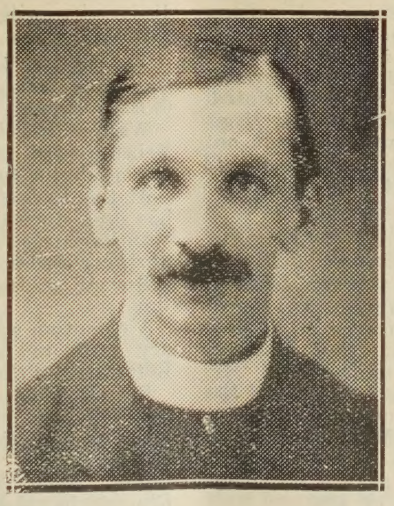


REV. FRANK COLEMAN,
North Shore Unitarian Church, Blackpool.
(see page 41).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: PLEASE NOTE.—In consequence of welcome increase of orders for local Calendar copies of this Magazine there has been a growing congestion of work on Calendar covers in the closing days of printing week, through the Calendar matter being sent in late, making it impossible to send all Calendar parcels out by the time desired, and causing inconvenient delay. It is therefore requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week.

MONTHLY PARCELS.—A slight re-adjustment of prices for monthly parcels to Churches is rendered necessary by the recent enlargement from 12 pages to 16, owing to added cost of the Magazine and postage or carriage. Small packets of copies under 25 are supplied below cost, and clients are relied upon to assist the Magazine as much as possible by enlarging their order. The prices now are 12 copies 11d. post free; 18—1s. 5d.; 25—2s.; 50—3s. 3d. and postage; 100—6s. 6d. and carriage. Calendar cover with front page 2 columns printed, 100 copies with Magazine 15s. 6d. and carriage. Invoices for settlement of accounts are sent out quarterly. For packets of few copies payment 12 months in advance saves postage at both ends.

The London and S.E. Counties' Provincial Assembly of Unitarian congregations held its quarterly meeting at Lindsey Hall, London, January 27th, with a large attendance. The president, Mr. Athelstone A. Tayler, delivered an address on the theological divisions in the Anglican Churches and the Unitarian way of deliverance. Mr. E. R. Fyson, in the Secretary's report mentioned the establishment of the new congregation at Letchworth, and an effort to begin a cause at Maidenhead, also the addition of 60 new members to the Chatham congregation. Mr. Harold Bailey gave a statement of the accounts showing a deficit of £70. Rev. J. A. Pearson spoke on his experiences as Missionary Minister in the province. After speeches from Dr. Mellone and others, Rev. R. Nicol Cross delivered an address on "Human Progress and Degeneration."

Miss Henrietta Busk, long associated with the Little Portland Street Congregation, London, received a presentation from a conference of Educational Associations recently on the completion of her 80th birthday in recognition of her many services to education.

At Auckland, N.Z., the site fund for a new Church building approaches £500. Rev. Albert Thornhill has been on a round of missionary visits to isolated Unitarians with the support of the British and Foreign Unitarian Association.

THE WAYSIDE PULPIT.

LOVE LIGHTS MORE FIRES
THAN HATE EXTINGUISHES;
AND MEN GROW BETTER
AS THE WORLD GROWS OLD.
Oliver Wendell Holmes.

The British and Foreign Unitarian Association supplies Wayside Pulpit Mottoes and posters to Churches.

The Midland Sunday School Association had its 50th Annual Meeting, January 23rd, at Birmingham, Fazeley Street Mission, Mr. J. Harold Smith presiding, when Rev. Thomas Paxton gave an inspiring address on "The Sunday School of the Future."

At Glasgow, Mr. Rossiyn Mitchell, M.P., gave the address at the afternoon service on "The growing good of the world," at the Ross Street Unitarian Church, January 24th, to a full congregation.

The Nantwich Unitarians raised a substantial sum for the organ fund by an "At Home," January 13th.

The Southend Unitarian Church has increased its membership roll, and finished the year 1925 with a balance of £25 in hand, and hopes to secure the opening of a new Memorial Hall next autumn.

Professor J. Arthur Thomson, M.A., of Aberdeen University will be the Essex Hall Lecturer next Whit-Week, on "Man in the Light of Evolution."

An article in "Goodwill" on the Roumanian Churches states that the Unitarians there number 67,000 members.

Walter Bagehot, the notable economist, born February 3rd, 1826, was of Unitarian Stock, and was a contributor to the "Inquirer" in 1852.

At the Lydgate Chapel, a new organ, costing £650 has been opened free of debt.

Unitarian services have been held at Maidenhead during February.

Rev. W. J. Jupp has recently passed his 80th birthday.

A reception was held at Essex Hall, London, February 11th, to bid God speed to Rev. and Mrs. W. Bottomley on their departure to Melbourne, Australia.

Rev. Dr. Mellor, of Hope Street Church, Liverpool, who has been ill for some weeks has had to undergo a severe operation, and it is reported that he is holding his own.

Rev. Basil Martin, of the Finchley Unitarian Church, has published a modernised form of the Ten Commandments in his Church Calendar.

On February 6th, a great gathering of friends assembled at Bury, for the annual meeting of the General Committee of the Homes to the extent of over 160, including representatives of the various Sunday School Unions, the Women's and Men's Leagues, and the Northern Sunday School Federation. The report adopted referred to the gift of £500 from Mrs. Harwood, of Bolton, towards a new building for the Grundy Home, and it was decided to hold a great bazaar in 1928 to raise £4,000 for permanent premises for the Florence Nightingale Convalescent Home for men. The Bury friends were generous in their hospitality, and £20 was collected in aid of the reduction of the existing deficit on the Grundy Home.

THE CRISIS.

Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right
And the choice goes by for ever,
'Twixt that darkness and that light.

New occasions teach new duties;
Time makes ancient good uncouth!
They must upward still and onward,
Who would keep abreast of Truth!
Lo, before us gleam her camp-fires!
We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Not attempt the Future's portal
With the Past's blood-rusted key.

J. R. LOWELL.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

III. THE APOCRYPHA.—I.

First it will be well to consider the "Apocrypha." It has been said that some of its books treated of history. First and most important of these is the First Book of the Maccabees, which may have been written about 130 B.C. though treating of much earlier events. It treats of Jewish history between 175 B.C. and 135, a period of supreme importance and not a little glory to the suffering people. The Book of Daniel had already been written beginning with a series of moral tales to illustrate the faithfulness to the worship of the one true God on the part of an ancient worthy Daniel and his companions in Babylon. The last chapters of the book contain an "Apocalypse," describing the judgment that would fall upon the oppressor of Israel, the coming end of the world with the appearance of the "Ancient of Days" and "one like a human being," i.e. most probably an angel, to execute God's purposes and gather the faithful to an earthly immortality. That was pictorial writing to cheer the Jews in a time of crisis and intense trial. The First Book of the Maccabees gives us the history briefly and truthfully during that time, from the Sadducean point of view.

When Antiochus Epiphanes, who deliberately adopted this title of "God manifest" in his pride came to the throne of Syria, all of the tribes under his rule obeyed but one, the Jews. He was determined to have the Greek Pagan worship over all of his dominions. He had not counted on the stubborn loyalty of the Jews to the worship of the one true God. Determined to have his way the Syrian king built a Greek gymnasium in Jerusalem, burned all the copies of the "Law" upon which he could lay his hands, and erected an altar upon the sacred altar of the Temple, on which he offered sacrifices to idols. Moreover the tyrant issued an edict that all of the Jews should leave the worship of their God and perform that of idols. Those who refused to obey, were put to death, and great numbers chose rather to die than to be untrue to their God. In 167 B.C., Antiochus himself died; but his policy was attempted to be continued by his successor. The following year the down-trodden people rose in rebellion under a priest Mattathias, who had five sons. These he had trained to be very zealous for "the Law and the Ordinances." Of them Judas was perhaps the greatest warrior, who was surnamed "the Maccabee" or "the Hammerer," which surname became applied to all of the rest of the family. The rebels went on from victory to victory until the death of Simon, who was both high priest and king, in 135 B.C. The important fact to be noticed is this: the writers treating of the Messiah during the whole of the rule of this family never once spoke of the expected deliverer as of the house of David. Indeed Simon himself as being high priest and king, to many of them seemed to have established the Messianic reign upon earth. At this time Psalm CX. was written in honour of Simon, and probably to portray him as the Messiah. It is interesting to note that Jesus (Matthew XXII., 41-45), quoted this Psalm possibly to show that the Messiah need not be of Davidic descent. By this time the sense of his own Messiahship had grown upon him, though of a very different kind than that expected by his countrymen. He was speaking to the Temple authorities, and he may well have meant to imply that he, the Messiah was not actually descended from David. The Second Book of Maccabees is of less historical value, and need not occupy our attention here. It is Pharisee in tone.

Of the Books of Esdras or Ezra only the First was historical, and treats of the same period and events as are recorded in the Biblical Books of Ezra and Nehemiah. It contains many important differences, and it is not decided which is the more faithful to history. It recounts the establishment of the rigours of the "Law," and compulsory putting away of non-Jewish wives married by many of the people, that the race might be kept pure by this harsh means.

Unitarianism.

Modern Unitarianism stands for the Unity of all things; for the Unity of God as One Creator and Sustainer of all; the Unity of the whole Universe which He has created; the Unity of Life in all worlds; the Unity of purpose through growth and evolution; the Unity of Mankind as members one of another dependent upon each other, and therefore of all the tribes and nations of men; the Unity of all truth; the Unity of Religion in the practice of righteousness by all peoples; the Unity of human life in one continuous development here and hereafter; the Unity of Man with God in One Divine Nature, in progressive agreement with the divine will, in One Immortality.

Creeds.

Unitarians are not creedless, nor is it true that Unitarian Churches have no creed. There is some confusion of thought on the meaning of the word "Creed." Literally it is a belief, and every man has a belief of some kind, Unitarians included. But what a man believes to-day he may reject to-morrow if fresh evidence or new light shows him something better. So his creed may not be final. It is not an unchangeable fixture to which he feels tied, and beyond which he must not go. As soon as he is convinced by increase of knowledge that his belief is not true, he discards it. As a man with a free mind he can do no other.

That is just the case with a Church that is really free. It is so with every Unitarian Church. Of course it has a creed,—a statement of its faith—which to-day is that which it holds to be the truth. But if any new revelation proves that its statement of belief is weak or unsound in any particular and not in agreement with newly revealed facts, the Unitarian Church re-adjusts its statement in accord with the facts. Every article of its belief is always subject to examination, and to the test of free inquiry. As a natural consequence its beliefs are based on sure foundations, and its main principles such as have stood every test of reason and are confirmed by every increase of knowledge and experience, and not so liable to change. They are proved to be as unshakeable as the verified truths of science. So there is more agreement and unanimity of belief in Unitarian Churches than in any other religious fellowship.

But there is another meaning attached to "Creed." Some people who say they are opposed to creeds really mean creeds that are permanent fixtures, which have to be accepted as final and unquestionable statements of truth, to which believers must be unchangeably and irrevocably bound. They are told that it is wicked and sinful to question them, that it is unforgiveable heresy to doubt them, and that denial of such fixed creeds will bring upon the deniers, condemnation to everlasting torments in hell. These fixed and final creeds are slavish bonds which prevent freedom of thought and the free search after more truth. They are called dogmas because they are set up as divine authorities to which the mind and soul of man must submit. And yet every creed is simply a human opinion, and those who are tied to fixed dogmas are held prisoners to what some men thought ages ago, who with less accumulated knowledge and experience were less able to judge as to what is true and what is not, than men are now. Man is responsible for the use of his own brains and he is disloyal to himself and to his God, if he depends entirely for his religious belief upon the judgments of men who lived centuries before him. Slavish submission to the dead hand, to the creeds of past times, and denial of worthier conceptions of God and human life which have been revealed since, show a kind of scepticism which is the rejection of real progress and a blindness to all the new possibilities of spiritual acquirement and discovery.

Every man has his creed, a belief of some kind. Creeds are a necessity. Man lives and works by his beliefs. But it is important that the creed be subject to reason, adjustable to new light, and that it shall never be man's master, but rather his helper and guide to further light and truth.

The Women's League.

At Ipswich the Women's League raised £10 towards the purchase of a new piano by means of an entertainment, January 21st.

The Southampton Women's League held a social and musical evening, January 21st, in aid of the Church.

The Accrington branch arranged a special Sunday afternoon service, January 17th, conducted by Mrs. H. Crabtree, and Miss Margaret Gardner, M.A., of Blackburn, gave the address.

At Bolton-on-Dearne the Women's League has presented the Church with a cheque for £20 towards reduction of debt, January 27th.

The Manchester District Women's League held its quarterly meeting at Richmond Hill Church, Ashton-under-Lyne, January 30th, when 25

branches were represented. Mrs. J. W. Lee, of Denton, conducted service. Mrs. W. C. Hall (Todmorden), president, conducted the business meeting. Miss Johnstone, of Bury, gave account of her visit to Prague and Budapest, and Mrs. C. P. Scott welcomed the visitors.

The Birmingham District League met on February 6th at the Church of the Messiah for the Annual Meeting. There was a large attendance. There was a service conducted by Rev. Grace Mewhort, after which Miss Johnstone, of Bury, gave an account of her visit to Prague and Budapest. After tea the business meeting, Miss Nettlefold presiding, received reports and elected officers. Two new branches affiliated and there are now twelve branches in this district league with a membership of 350.

At Ipswich the Women's League arranged for a public lecture to be given on "The Abolition of Capital Punishment" by Miss Dorothy Matthews, B.A., on February 22nd.

The London District Women's League had its Annual Meeting, February 6th, at Unity Church, Islington. Councillor Mrs. Fairfield, of Wood Green Church, conducted service. Over 70 took tea provided by the Islington friends. Mrs. Alfred Wilson presided at the business meeting. Thirteen branches were represented. Mrs. Blake Odgers presented the financial statement showing a small balance in hand. Mrs. E. R. Fyson, Secretary, reported increased attendances at meetings and other matters of an encouraging character. Mrs. A. Taylor urged attendance at the joint meeting of the Men's and Women's Leagues at Essex Hall, February 19, and Miss Brooke Herford appealed for help for the great Manchester Bazaar to be held in March. It was decided to convey greetings to the South Wales District Meeting, and to form a "Friendly Link" with the New England Associate Alliance, Mrs. Alfred Wilson to be correspondent. Officers were elected and an invitation to hold the next meeting at the Lindsey Hall, received from Essex Church, was accepted. Mr. T. Archer of the League of Nations Union gave an address on "Christianity and International Peace."

The S. E. Wales League held a meeting in the West Grove Schoolroom, Cardiff, February 9th, at which five branches were represented, Aberdare, Pentre, Pontypridd, Merthyr and Cardiff. Mrs. Blake Odgers (London), spoke on "The Work of the Women's League," and Miss Johnstone (Bury, Lancs.), on Unitarianism in Czecho Slovakia. Miss A. E. George presided. There were about 60 present.

At the Blackpool South Shore Unitarian Church, Mrs. Stewart, M.A., addressed the League branch on "Divorce Law Reform," February 4th, about 40 being present.

The Liverpool District League held its 18th Annual Meeting on February 10th, in the Ullet Road Hall, Mrs. A. W. Willmer presiding, with 136 members present. Miss Richmond, President of the League, addressed the meeting on the work of the League of Nations. The committee's report, read by the Secretary Mrs. Rowlands, and the balance sheet by Miss A. W. Hall, were adopted, and officers elected. Five new branches were welcomed into affiliation. Miss Tod consented to be "Friendly Links" secretary. There are now 14 branches and about 395 members.

A Creed. BY THE REV. WILLIAM C. HALL, M.A.

I believe:—

1.—That God is One, manifesting Himself in the world as one undivided Mind, and directing with an undeviating Will the whole of His creation to a perfect end.

2.—That God reveals His laws, whereby He rules the world and governs mankind, to the intelligence, reason, and moral sense of man.

3.—That God requires of every man holiness, or complete morality, in his personal life and in all his relations with his fellows.

4.—That God gives of His spirit to the spirit of man, and that of His spirit is all inspiration.

5.—That God encourages man to the love of truth, goodness, and beauty, and that to love and promote these in the world and human life is to love God.

6.—That God has ordained mankind as a brotherhood or fellowship in which men are members one of another, and that to love man as man, and every man as a member of the fellowship is to love God.

7.—That God can be seen in all men, especially in those who have sought and found spiritual communion with Him, and particularly in Jesus Christ.

8.—That the teaching of Jesus Christ embodies principles of personal and social righteousness for the right ordering of human society and the spiritual culture of the individual life.

MINISTERIAL CHANGES.—Rev. G. L. Phelps received cordial public welcome at the Walmsley Chapel, January 16th; Rev. J. Horace Short has received a hearty public welcome from the Colne and Nelson congregations, January 23rd; Rev. W. H. Sands has been invited to Great Yarmouth; Mr. W. Broadbent has been welcomed as the new pastor at Bedfield; Rev. Frederick Allen has concluded his ministry at Newton Abbot; Rev. W. H. Sands began his ministry at Great Yarmouth, February 7th.

At Malton the Unitarian Church reports considerable progress under its minister, Mr. T. Manning.

Unitarians at the Cross Roads.

It is high time that we Unitarians made up our minds what we are going to do about the Modernists. Are we to justify them in remaining where they are, in the Churches which are creed-bound, where the dogmatic standards are such as their preaching rejects? Or are we prepared to say to them, Come out! do not draw your stipends from Churches which stand for doctrines which you deny? This is putting it bluntly, but there can be no middle course between these two except actual indifference. We cannot afford to be indifferent. If we are, then our Churches are doomed, and must make room for some worthier institution to take their place. A soldier on the battlefield who is found to be working in aid of the other side, is considered to have violated the loyalties to say the least of it. It is quite unnecessary to say by what name his conduct is known. On the battlefield of truth against error, of reason against superstition, of real Christianity against pagan fallacies, every professing Christian should know which side is his and should be found amongst those who stand clear from the things to which he is opposed.

In saying that much it is not forgotten that our Modernist friends may believe that they are doing the right thing to fight just where they are, and therefore that they may feel that they are quite honourably conscientious in drawing support from people to whose views they are themselves opposed. But the sincere fundamentalists in the orthodox Churches to whom the Modernist preacher ministers are worthy of respect in their sincerity; they have their rights which ought to be considered. To take unfair advantage over them is not "playing the game." That is at any rate a view that is held not only by many on the Unitarian side, but equally so by many who are thoroughly orthodox.

Yet in this matter some Unitarians appear to be at the cross roads doubtful which way to go. They look for a lead and are naturally confused because those who should lead appear to be divided and to go different ways. Some Unitarian preachers say that it is not honest to preach Unitarianism in a Church which does not stand for Unitarianism. Others seem to think that the Modernist is right in remaining inside the orthodox Church in order to permeate it by his heterodox views. Under these circumstances what wonder that some who look for guidance scarcely know what to think? And can it be a matter for surprise that with such uncertainty some Unitarians are tempted to say, we might as well be inside with the Modernists amongst the orthodox and with the crowd.

The man or the movement at the cross roads ought to know which way to go. He who becomes a total abstainer from alcoholic liquors for conscience sake cannot for a moment entertain the idea of keeping a drink shop. The convert to vegetarianism for humanitarian reasons would not on principle set up in business for the sale of flesh meat. There must be ethical consistency in religion as well. Our leading American Unitarian journal plainly declares that a preacher who professes to be a religious "Liberal" and remains in an orthodox Church is no Liberal at all. And we Unitarians set up Unitarian Churches so that all converts from orthodoxy who become Unitarians may have a religious home with a community of their own kind, and consequently such brave souls as Stopford Brooke, John Page Hopps, Charles Hargrove, Henry Ierson, Father Suffield, and many others left the orthodox folds and came to make their home with those of their own kindred. But why should we be at the expense of setting up separate Unitarian Churches and of maintaing them if it does not matter? Why should those brave "come-outers" just named have troubled to sacrifice friends and good worldly prospects if it is good for preachers to permeate the orthodox from within in opposition to the people they are paid to serve. Yet that is exactly what a monthly Unitarian journal supported by the British and Foreign Association advocates in the following words speaking of Modernist preachers: "These men should be encouraged to remain with their own ecclesiastic organisation. They will do more for sincerity in religion inside than outside their particular order. The call to come out and attach themselves to any other form is meaningless and futile. It may be that the Unitarian denomination is not yet spiritually ready and equipped for accessions of the kind."

Do such words really represent the feeling of Unitarians generally? If so, why should they continue their separate Churches? We are told that "more for sincerity in religion" may be done elsewhere. Is that so, or is it not?

H. BODELL SMITH.

The Managers of the Ministers' Pension and Insurance Fund met at Essex Hall, February 9th. The Annual Report showed 175 beneficiaries on the books, 61 children of ministers had been insured for education endowment and 41 had been assisted by education grants.

At Macclesfield the sermon by Rev. T. Paxton, on "Progress and Happiness," has been printed in full in the local press urging a lead from the Churches for improvement of social conditions.

The Leicester Narborough Road Free Christian Church has had a course of special Sunday evening lecturers with increased attendances, and held its annual meeting February 9th, when encouraging indications of progress were reported.

Literature.

"Our New Fight for Freedom"; "The Tyrant State and How to End it"; The Poetry of Christmas,"—addresses by Dr. Walter Walsh, price 3d., from the author "Northam," Athenaeum Road, Whetstone, London, N. 20.

Dr. Walsh gives warning against the increasing tendencies of authorities whether Ecclesiastic or Civil, to restrict the freedom of opinion. He shows up the tyranny of the State against the Spirit of Democracy, and the Poetry and Idealism of the Birth Stories in the New Testament and in the Christian spirit of Christmas shorn of its paganism. The following quotations illustrate the spirit of Dr. Walsh's treatment:—

"The natural fatherhood of God; the natural sonship of humanity; these are the two greatest metaphors of religious poetry. They imply something in common between the divine and the human. It is not impossible for the child to know the father's mind and will, not impossible to work out his salvation in the faith that it is the father's spirit that works in him."

"With all his defects, man is neither monster nor devil. He has not yet come very far, and he has still a long way to go. He exhibits on occasion very fine qualities of justice, benevolence, tenderness and pity; and so it is not difficult to conceive the same qualities as existing perfectly in the Infinite. If it is possible for man to display clemency, faithfulness, integrity, loyalty and love, then the universe is not so harsh and ugly as pessimism pronounces it to be. Man has gentleness as well as strength, and he realises that there is sweetness at the heart of things. Behind poetry is actuality. We are not merely such stuff as dreams are made of. It is possible to live on the plane of our higher side, and to let the lower die. How then should we not believe that the Infinite parent of all is perfect in the things and qualities wherein we are yet defective?"

"Trying to Forget" and other short articles—by Arthur Causebrooke, 6d., by post 7d., from the author, 14, Staines Road, Ilford, Essex.

This pamphlet includes twelve short articles on moral and religious subjects, reprinted from "The Ilford Argus." "Trying to Forget" what is regretable is wise. Other subjects include "Worthy Idealism," "The Quiet Mind," "A Creditable Faith," "How to be Happy," etc.

The Unity Fellowship.

OFFICERS (pro tem):—President: Rev. Arthur W. Fox, M.A. (Todmorden); Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge); Correspondent for isolated members: Miss Theodora Mills, Lowmandale, Cheltenham; Secretary: H. Bodell Smith, 13, St. Peter's Road, Croydon, Surrey.

THE COMMITTEE will consist of those registered members who are ministers of Churches using the magazine organ of the Fellowship, or who are regular contributors to the Magazine, along with the officers and others to be elected.

MEMBERSHIP consists of payment of the annual subscription of not less than one shilling towards meeting official expenses, open to all 16 years of age and upwards.

THE AIMS AND OBJECTS include the cultivation of fellowship amongst the members; the adoption of all possible methods of mutual help and friendly intercourse; the formation of Study Circles; organisation of holiday parties; the promotion of the interests of the Unitarian Movement; and the development of Unity in all human affairs.

About future developments, we must look ahead. Arrangements for holiday parties have to be made in advance. Any group say of ten members—more or less—might now consider what they would like to do for a holiday together, and in some cases a holiday club, organised by them to pay in weekly savings for holiday expenses may be a necessary help. A place for the holiday can easily be arranged for at seaside or in the country. Some might like Blackpool, or Great Hucklow, or Conway, or Birchington-on-Sea, or Southend, or the Lake District, or elsewhere. Suggestions should be sent in to the Secretary.

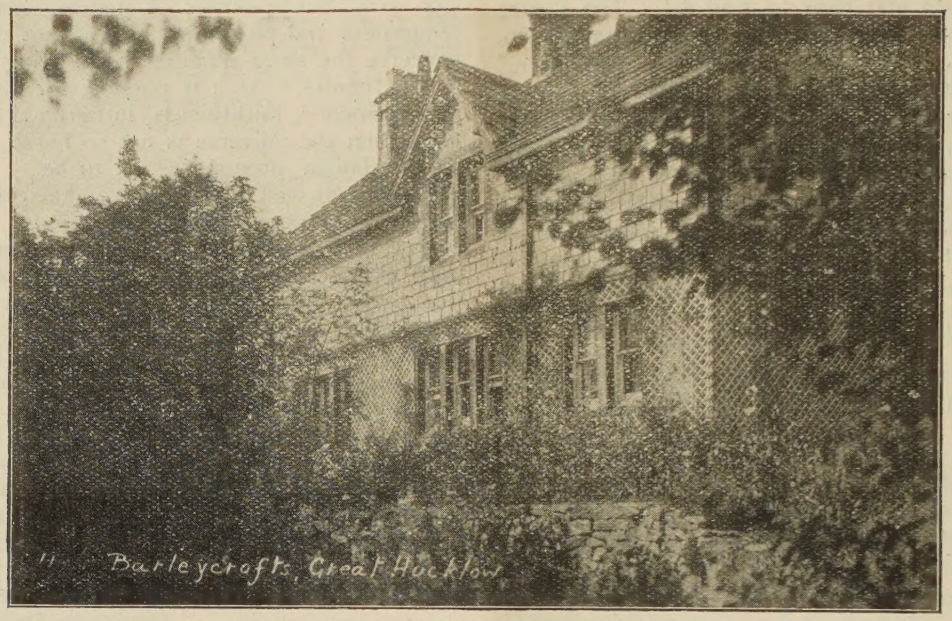
The Secretary has received a very appreciative letter from one isolated member saying how pleased he has been to have a kindly message of fellowship from Miss Mills.

The following are other isolated members of the Unity Fellowship:—Mr. A. C. Greene, Viking Cottage, Glen Wyllin, Kirk Michael, I.O.M.; Mr. Wm. Risk, 1, Milton Street, Glasgow.

The present series of "Studies in Unitarian History" has been taken up by several members, and reference books supplied to them at half-price. A Study Circle has been formed at Blackburn. For the three months, April, May, June, another series of "Studies" on Unitarian doctrines, will be provided, and a third series for October, November and December will follow, probably on "Unitarian Teachers."

Quite a number of our readers have intimated their intention to join the Fellowship, but have not yet done so. They help twice who help quickly. Leaflets of "Invitation" can be supplied for securing more members; will those who can make good use of them please send post-card word to the Secretary? Our membership must be increased if the Fellowship is to become a power.

Barleycrofts Convalescent Home.



Barleycrofts is one of the Homes provided at Great Hucklow, in the Peak district of Derbyshire, by the Northern Sunday School Federation (formerly, The Manchester District Sunday School Association.) In the year 1900, a sum of £500 was set aside for a Girls' Home. Later the Rev. Lawrence Scott offered his house, Barleycrofts, Great Hucklow, for five years at a nominal rent as an experiment. The offer was accepted, and the new Home was opened, March 7th, 1908. At the end of the experimental period the number of guests had reached 678, averaging 135 per annum with the average steadily increasing. The need and value of the Home thus proved, it was decided to purchase the property, which Mr. Scott generously offered at the low price of £850. A well-built stone house facing south, containing eight rooms, together with five acres of finely timbered freehold land, it was easily adaptable for the purpose required. Since then it has been enlarged. The dining-room has been doubled in size, six new bedrooms have been added, and a bathroom with supply of hot and cold water. The total cost, including furnishing, decorating, and enlargement, came to £1,460. Miss Jackson, the matron, is warmly established in the confidence and affections of her many guests, and much of the success of the Home is due to her sympathetic and efficient management.

In addition to Barleycrofts, the Homes Committee possess at Great Hucklow, a large Holiday Home for boys and girls, also the Florence Nightingale Convalescent Home for men, and at Blackpool it has the Grundy Convalescent Home for children, and all of them are under the superintendence of the Rev. Chares Peach, by whose efficient administration the work of these Homes is carried on with considerable benefit to the many hundreds of guests—or thousands we might say—who have found health and enjoyable holidays there. The last report states that the total number of guests accommodated in 1925 is 2,286.

Not one book only is inspired, and not a few ancient men alone; but all may be inspired, for still God lives and loves. Theodore Parker.

So nigh is grandeur to our dust,
So near is god to man,
When duty whispers,—Lo! thou must!—
The youth replies,—I can.

Emerson.

Our Nantwich congregation is making good progress under Rev. W. J. Carter, who is very popular in the town.

The Annual Meeting of the Contributors to the Sustentation Fund was held at Essex Hall, February 10th, when the officers were re-elected.

At Glossop Unitarian Church, where there are many signs of increased vigour, Mrs H. Partington, has given ground for a sports field and a handsome pavilion for the use of members.

Rev. Frank Coleman (Blackpool).

The Rev. Frank Coleman, who has recently left Burnley, after eight years of effective ministry at the Trafalgar Street Church, and entered upon the charge of our North Shore Church, Blackpool, began his ministerial experience at Wareham, Dorset, 1910-13; was minister at Hunslet, Leeds, 1913-17, and Burnley, 1918-25. At Burnley he was Secretary of the North-East Lancashire Unitarian Sunday School Union; founder and Secretary of the Burnley Branch of the League of Nations Union; Secretary of Speakers' Committee of the Burnley Rotary Club. He and Mrs. Coleman were active workers for Church and Sunday School, and the various connected institutions, and it has been stated that the Church was brought into a more healthy and prosperous condition than it had ever known. Mrs. Coleman was Secretary of the district (Accrington neighbourhood) Women's League. At a public farewell meeting at Burnley, most cordial testimony was made to the devoted activities of Mr. and Mrs. Coleman, and presentations were made to both from Church and Sunday School. Several of the Burnley friends attended the public welcome meeting at Blackpool, at which one of the speakers said that Mrs. Coleman is "the finest minister's wife he had ever come into contact with." The Blackpool "Gazette" gave a good account of Mr, Coleman's opening services, and the North Shore Church is heartily congratulated on having secured such an able and enthusiastic leader.

Questions and Answers.

Readers puzzled by any theological or moral difficulties are invited to send their queries in to the Editor.

QUESTION (9):—

Is there such a thing as Predestination?

ANSWER:—

It just depends what predestination. If what is meant by the query is, the Calvinist doctrine, the reply is that there is no predestination of that kind. A good God,—an infinitely loving Father, could not predestinate any of his children to endless torments in an everlasting hell. A good human father could not and would not do such a thing even if he could, and God who made the good father is not less loving, but more so than any creature He has made.

But there is a predestination that is true,—that all men are intended to reach perfection, are created for that purpose, and predestined to its complete realisation. It is God's will, and no power can frustrate the Almighty. Everything that is good true, right, beautiful,—is predestined to fullest attainment, somewhere, sometime, in the great school of eternity.

QUESTION: (10):—

Why does not God prevent war?

ANSWER:—

He does prevent it in every act of reconciliation, in every treaty of peace. And He will prevent all fratricidal warfare between man and man, and nation and nation as soon as all men and all nations allow themselves to be guided by His divine spirit of goodwill. God acts in human affairs through human agency. It is by the divine inspiration that man lives, and by that too, man does all good and noble things. God did not prevent the wars which have been waged because He intends that men must learn to do it for themselves. Man cannot become Godlike if God does everything for him. God gives man the free will and the power, and unless man willingly chooses to use the power so as to abolish war by his own effort he will not become Godlike. By the law of consequences, and by teaching mankind to learn wisdom from consequences God knows that war will be prevented.

QUESTION (11):—

Is Satan a myth?

ANSWER:—

Certainly. There is no room in the universe for a mightier power than God. According to the orthodox doctrines Satan is a real Being, who overwhelmingly frustrates and defeats God. One to heaven and ten to hell as Robert Burns put it, describes the failure of God and victory of Satan as popular "Christianity" has taught. But it is not so. The idea of a "Satan" was accepted by the ancients as the solution of the existence of evil, but it is not a solution. Evil is division, antagonism, and destroys itself, and even Satan the personification of evil being divided against himself cannot stand. In the providence of God all things are made to work together for the destruction of evil, and for the triumph of good. In the endless life all that is worked out and the will of God completely vindicated.

QUESTION (12):—

What is the meaning of "Supernatural?"

ANSWER:—

Literally—above the natural, meaning usually that which is above and beyond that which is material or physical,—in other words, that which is spiritual. But strictly speaking there is no "Supernatural," that is to say there is natural law in the spiritual world, as Henry Drummond said. All is under natural law—everything in the Universe, consequently the term "supernatural" is obsolete.

Studies in Unitarian History.

This three months' course of Studies began in the January issue and each is numbered—one for each week. The books for reference are: "Unitarianism: an Historic Survey" by J. Estlin Carpenter, 1s.; "Heads of English Unitarian History," by A. Gordon, 1s.; "The Story and Significance of the Unitarian Movement," by W. G. Tarrant, 1s.; "Liberty and Religion," by S. H. Mellone, 2s. 6d.; "Early Sources of English Unitarianism," by G. Bonet-Maury, 2s. 6d. Half-price through the Editor.

(10). DOCTRINAL CHANGES.

A movement based upon the principle of Free Inquiry must inevitably pass through changes of doctrine as new light and increasing experience demand. The law of evolution applies in theology as in other spheres of thought and opinion. Unitarianism has always been free from dogmatic bonds and therefore free to accept whatever new revelation of truth may come, and to adjust its statements of doctrine in accord therewith.

So the materialistic determinism of Priestley which largely characterised the earlier English Unitarianism up the early period of Martineau gave place to the free will doctrine of Channing. The Bible was regarded as the standard of authority by Unitarians, but that idea had to yield to the more modern doctrine of Theodore Parker that we must not take authority as truth but truth as authority, and the dictum of Martineau that the Seat of Authority is in the reason and conscience of man. Biblical Unitarianism included belief in the miracles and in supernatural intervention, but the change of view which lessened the authority of the Scriptures, and the increasing knowledge of science took away belief in miracles. Jesus was regarded as specially chosen by God for all the events of his career but now Unitarians no longer think of him as a supernatural agent, but as a natural human being.

By such changes of doctrine it is evident that Unitarianism is not what it was. But it has permanent elements which do not change. Only its accidental and transient ideas pass away.

(11) JAMES MARTINEAU (1805-1900).

Amongst the leading Unitarian thinkers of the century, 1825-1925, the personal influence of James Martineau has been powerful in its effect upon public opinion as well as amongst Unitarians. Born at Norwich, of Huguenot lineage, educated at Norwich Grammar School and at Dr. Lant Carpenter's school at Bristol, he was apprenticed to civil engineering at Derby, 1821, where he boarded with the Rev. Edward Higginson, whose eldest daughter he married. But in 1822 he decided to enter the ministry in preparation for which he went to Manchester College, York, 1822. There he was taught the determinism of Hartley, which was prevalent amongst Unitarians at that time. He went as assistant at Bristol to Dr. Lant Carpenter, 1827; was co-pastor and successor to Rev. Philip Taylor at Eustace Street, Dublin, where he was ordained October 26th, 1828. He promoted the formation of the Irish Unitarian Christian Society, founded in March 1830, and was its first Secretary; resigned his Dublin ministry 1851, and became colleague of Rev. John Grundy at Paradise Street Chapel, Liverpool, July, 1832, and sole pastor 1835; published his "Rationale of Religious Inquiry," 1836, in which his belief in miracles was plainly evident. He took a prominent part in the "Liverpool Controversy" against thirteen Anglican Clergy, in defence of Unitarianism, 1839; published "Hymns for the Christian Church and Home," 1840. In 1841 he accepted appointment as Professor of Philosophy and Political Economy at Manchester New College, Manchester; published two volumes of sermons "Endeavours after the Christian life," 1843 and 1847. In 1848-9 he spent fifteen months' study in Germany, with the result that he completely surrendered his belief in determinism. The new Hope Street Church was opened for his Paradise Street congregation 1849. Continuing his work at Manchester New College, now removed to London, he resigned at Liverpool, and became co-pastor with Rev. J. J. Tayler, at Little Portland Street Chapel, London, and succeeded to sole charge, 1860. He pleaded for restricting the use of the Unitarian name to individuals, and helped to establish the Free Christian Union, 1869, which only lasted two years. In 1869, Martineau became Principal of Manchester New College; was LL.D. of Harvard, 1872; published the two series of sermons, "Hours of Thought on Sacred Things," 1876, and 1879; was champion of Theism against Professor Tyndall; was made S. Th. D. of Leyden, 1875; D.D. of Edinburgh, 1884; D.C.L. of Oxford, 1888; Litt. D. Dublin, 1892 He had published "Hymns of praise and prayer," 1873; the "Study of Spinoza," 1882; resigned as Principal, Manchester New College, 1885, at 80 years of age; published "The Seat of Authority in Religion," 1890; was opposed to the removal of Manchester New College to Oxford. Died 1900, and was buried at Highgate Cemetery.

Martineau was personally a strong Unitarian, he was a subscriber to the British and Foreign Unitarian Association. His philosophy is expounded in his "Types of Ethical Theory" (1885), and "A Study of Religion" (1888).

(12). FREEDOM AND DEFINITENESS.

The two tendencies which have characterised the Unitarian movement all through its history are (1) the demand for the widest spiritual freedom and fellowship, and (2) the desire for clear and definite doctrine. In their practical working they often seem to be opposed to each other. The emphasis on Freedom and fellowship is always necessary and desirable, but with some minds it means vague generalities as regards doctrinal statement and a reluctance for any missionary propaganda such as might alienate orthodox fellow Christians. The desire to have as much fellowship as possible with other religious bodies and to avoid anything approaching doctrinal controversy leads to an effort to discountenance the Unitarian name, partly because it has been and is objectionable to those who are orthodox, and partly also because it is considered to carry with it a dogmatic meaning as if it were a binding creed.

On the other hand those who glory in the name Unitarian because of its meaning make the claim that it cannot signify a binding creed because it stands for free inquiry. They maintain that Unitarianism has a message to proclaim, that it stands apart from orthodoxy, and that the reasons why it has a separate movement of its own ought to be clearly stated and made known to all the world. They believe that it has good news which everybody ought to know, truth that can emancipate souls from false views of God, man, life, duty, and immortality, and that this good news is laid upon Unitarians as a sacred trust to be proclaimed and shared by all who have it not. Consequently they feel the obligation to propagate their faith by various methods of missionary effort and enterprise. This definite statement of Unitarian doctrines and any missionary effort to proclaim them abroad may alienate many orthodox Christians and yet convert others of them into complete Unitarian fellowship. It does not seem honourable to hide the light and to sink principles which are precious in order to get a false kind of union with those who are honestly opposed. This demand for definiteness is not inconsistent with the widest freedom and catholicity. Unitarians are free at all times to alter their doctrinal statements in accord with any new light that comes. The history of the movement shows that the Unitarianism of one age is not the same as that of the times which follow it and that it is a free and progressive faith.

(13). THE PRESENT POSITION.

A public movement because it moves is always necessarily in a state of transition. In the very nature of the case that is so with Unitariansm. But at every stage there are the permanent characterstics which abide. These abiding elements are continually being re-inforced by the confirmations of experience and increasing knowledge. The root idea of Unity—the Unity of God as One Person or Power is confirmed more and more by reason and by all the researches and revelations of science. That means also the unity of all creation, of all life, of all natural law. The Universe is under one controlling Will. It is ordered by one intelligent and purposeful Mind. The doctrine of the unchanging and universal Fatherhood of God, is proved by all the best that is known in human fatherhood, for what God has put into man in the noblest expressions of self-sacrificing and imperishable love, He must possess infinitely within Himself. This means the divinity of Man—the Unity of Man with God in one divine nature, in one immortal life—that the divine purpose in humanity written unmistakeably through all human experience—is, that life's discipline shall teach that true welfare, security, happiness, real salvation, are found only in man's agreement with the divine Will—his unity with God. Universal Brotherhood is involved in this, the natural Unity of Mankind, which is also demonstrated by the mutual dependence of all men and nations. Hence the Unity of Religion, one and the same in all times and places—the practice of the divine righteousness in all human affairs; and the Unity of all truth—of all knowledge that is in harmony with the laws of God. These abiding elements have characterised the Unitarian movement in the past, and they are its fundamentals now, and are certain to be so in the future.

The present position then is that the Unitarian Faith has never rested on more secure foundations than now. It has been strengthened by the results of free inquiry in all directions and in every sphere of possible revelation and enlightenment. As a denomination the Unitarian body has in Great Britain, 352 congregations and 348 ministers including 15 Lay-ministers; there are 17 congregations in British dominions overseas; there are 27 district Associations, also a National Conference, and the British and Foreign Unitarian Association. In the United States of America there are 383 Unitarian Churches besides preaching stations and summer congregations, and 483 Unitarian ministers. Transylvania and Hungary have Unitarian Churches, and the movement is represented under various names in other European Countries, and in Japan and Palestine.

REFERENCES—MARCH (figures mean pages)

(10) Carpenter, 49-51; Tarrant, 70-72; Gordon, 50-54; Mellone, 67, 68, 89-96.

(11) Carpenter, 39-42; Tarrant, 70-74; Gordon, 51-54; Mellone, 72-80.

(12) Carpenter, 39; Tarrant, 60-63; Gordon 44; Mellone, 13, 14, 92-97; pamphlet, 29-31.

(13) Carpenter, 45, 46, 54-60; Tarrant, 83-95; Mellone, 190-224; pamphlet, 23-29-31.

Jesus and Social Service.

(14) EVOLUTION,—NOT—REVOLUTION

Already in these papers it has been shown that society has to be improved or reformed by permeation or the leavening power of right ideas. Violent revolution generally defeats its own end by producing reaction. The French Revolution as an example was a failure. It was followed by the Napoleonic dictatorship, and by the resumption of the Bourbon Monarchy. The people were not ready for democracy, not fit or capable of managing their own affairs. Society as we have it now in any civilised nation is not what it ought to be. It is not organised on brotherly conditions. Industry and business are not managed on Christian principles. There are class antagonisms and continual wars of conflicting interests. A sudden violent upheaval would not Christianise matters. The self-seeking of class against class would not be abolished by the uprising of any one class against all the rest. The application of family principles to the affairs of the community or nation must depend on education and training, on the development of public opinion, on the propagation of the ideas which are in conformity with that aim. The Christianisation of society can only come by evolution. It must be by growth and development,—a gradual change such as takes place in the successive stages of individual life from infancy through childhood, youth and manhood.

This is plainly taught by Jesus. He said, "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe—the harvest is come" (Mark 4. 26-29.) And to show that reform comes most safely and securely by natural development rather than by force, he told another parable,—"The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went way. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay, lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13, 24-30.) In the reported explanation of this parable Jesus said that the "tares" are "all things that cause stumbling."

Just as the pulling up of the tares would also uproot the wheat, so the violent and forcible ending of evil conditions in society by sudden revolutionary action, would put back the readiness and willingness of the people for the reformation so attempted, uprooting their inclinations for right ideas. When the harvest is come,—the fuller fruition of those ideas, every section of society will be ready to co-operate in the destruction of those evils which have so long hindered the growth of justice and truth.

In another parable (Matt. 12, 43-45; Luke 11, 24-26), Jesus describes an evil spirit driven out, seeking rest and finding none, and on returning to its former home finds it empty and swept clean, and goes and brings other evil spirits worse than himself, and they enter in and dwell there, so that the last state was worse than the first. So if people are not prepared and fit to take the place of unjust government, a sudden expulsion will be followed by a return of the evil in greater force than before.

From this teaching it is clear that all who desire to be guided by Jesus will proceed by educating public opinion in the propagation of right ideas to improve society. They will put their faith in the gradual and natural method of evolution, and discountenance all attempts at sudden and violent revolution by force. In setting themselves against violent social upheaval they will be rendering the highest kind of social service. The safest and speediest way of getting a real and abiding social revolution is by persuasion through peaceful propaganda, by popular vote, and thus overcoming evil with good.

DEATHS.—Mr. M. Haworth, of Accrington, at Blackpool, December 30th, 85; Mr. William Hammond, Handforth, January 22nd, 63; Mrs. R. Keating, London, January 29th, 87; Mrs. R. A. Armstrong, Liverpool, February 8th, 84; Mr. H. H. Harby, Exeter, February 8th, —; Mrs. F. Perczel, Budapest, December 30th, 61; Hannah Golby, Banbury, February 10th, 80; Mr. Joseph D. Clayton, Taunton, January 22nd, 80; Mr. Johnny Edwards, Cefn Coed, Merthyr, February 4th, 26; Mr. T. H. Winder, of Bolton, at Southport, February 12, 85; Miss Margaretta Kay, Birkdale, February 13th, 76; Mr. Edwin Clough, Whitefield, Manchester, February 15th, 35; Mrs. (Alderman) Wadsworth, Todmorden, —

Rev. W. C. Hall, M.A., Todmorden, has given a series of evening discourses on "Have we lost Faith."

A pledge card for total abstinence from Gambling, issued by the Union for Social Service can be supplied 50 for 1s., 100, 2s., post extra, Rev. P. Chalk, 32, Killarney Road, London, S.W. 18.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

INTERNATIONAL GOODWILL.

I want, with your permission to call your readers' attention to a subject of great importance to all of us, concerning, as it does, the good relations of Great Britain with the United States of America.

An "Open message" addressed to the "Citizens of the British Commonwealth" reached this country recently from an influential body of Citizens in the United States, appealing to Britishers to make further efforts to put an end to the Export from this country of alcoholic liquors intended to be smuggled into America, against the law. The appeal should touch the racial pride of our people, and it is good to know that at a large meeting held at Westminster on February 2nd a resolution was carried, with enthusiasm, pledging those present to do their utmost to respond to the request of our brothers overseas.

Our Government has already done something to stop the smuggling complained of but more must be done before the unprincipled traders who are breaking the law will cease their operations. They are besmirching the name of their country and we are not blameless if we make no effort to bring the whole bad business to an end.

Not only is smuggling taking place on a large scale but our American friends report that there is unmistakable evidence that European liquor dealers are spending liberal sums of money to overthrow and defeat American laws. They quote from the official report of one of the Associations at work, as follows:—

"The Wines Export Commission was able to state last year that the publicity secured by its efforts through the great journals in the English language, edited in the United States had aroused in the American Press numerous comments very favourable to our cause and had given a very great impetus to the anti-prohibition literature of the two continents."

and again—

"The coming elections in the United States will probably be an occasion for the Commission to redouble its efforts; it is awaiting the return of a special emissary before reaching its definite decision in this respect."

How shameful it is that such organised lawlessness should be permitted.

What can we. in this country, do to stop the smuggling and vicious propaganda complained of? I have already written to my local member of Parliament on the subject, and I would strongly appeal to your readers to address letters to their respective parliamentary representatives, and, also to discuss the matter with their friends and neighbours and induce them to do the same. Whether they agree with Prohibition or not, the fact remains that it has been the law of a great friendly nation for six years and that they mean to keep it, knowing as they do, that it has brought untold blessings. They are breaking the law-breakers and all true patriots of this and other lands will help them and wish them God speed.

Yours faithfully,
E. F. COWLIN.

A correspondent sends a press cutting to prove that prohibition is a failure in the United States. A Temperance Society in New York State is said to have declared itself for a modification of the law so as to permit the sale of light wines and beer. The Secretary of that Society is reported to have said that he has seen more drunken people in dry America than he ever saw in wet France. That is quite possible.

It is evident that people can get alcoholic drinks in America, and that there are cases of drunkenness there. But does that prove that the majority of the people are opposed to prohibition? Does it prove that there is not a great majority in every State in favour of the law? Does it prove that the facilities for the sale and purchase of such drinks have not been reduced greatly everywhere in the States, and that thousands of drinking saloons have not been abolished and turned into other uses? No fair-minded person wants prohibition in Britain until a majority of the people are in favour of it. And if ever that comes about and it becomes law, there will be many in the minority who will defy the law, who will smuggle in the supplies of drink and many of whom will get drunk. Robbery is prohibited by the law, but robbery goes on. Murder is prohibited, but murders are not yet unknown. No one can truly say that the law is not good because a small minority of the people violate it. The fact is that the prohibition law in America does prohibit, that it has succeeded in a great increase of sobriety and in a considerable lessening of the drinking habits, and so far as that is true it cannot be considered to be a failure.

Sir Donald Maclean said at a meeting held at Westminster recently, presided over by the Bishop of London, "There is no doubt, mixed as the (American) nation is, that the vast majority are in favour of this legislation they had passed. One proof of that is that while all political leaders closely studied the minds of the people, no political party advocates either the repeal or mitigation of the Prohibition Laws."

Why even of yourselves judge ye not what is right?—Jesus.

For the Children. BY REV. H. FISHER SHORT.

ANOTHER BEAUTIFUL SECRET

(Concluded).

Never having been to London before, Dickie was not in the least surprised by what he found on arrival. He was prepared for something extraordinary; and was not disappointed in the wonderful dream city. On every side, there was glow and colour, and grace. There was one pleasant surprise, however, a sort of delicious extra. And that was the presence of Mummie; and it gave him delightful shivers.

But, there she was, all right, with her loving, assuring smile, and joy of joys, she was dressed like the Fairy Queen. Nay, she was the Fairy Queen.

As for 2 L.O., that was the jolliest fairy garden imaginable. He could only compare it with that city of sparkling jewels, and lovely fruitful trees, and its river whose waters were transparent as glass. All the splendid Uncles were there, in gorgeous array; and every one was young and handsome. And all the lovely Aunties and Cousins were there too; each one a dream of beauty. In the magnificent uniform of Lord Beatty, and looking very important, was Captain Eckersley. Yes, jolly John Henry was there, of course; and, of course, was cracking chestnuts for the children's orchestra; that is when his guardian angel, Blossom, would let him. It was just perfection. And Mummie was the Empress of it all.

Now, you would have thought that all this magnificence and all these splendid people would have so filled Dickie's eyes and his heart, and his thinking box, that there would have been no room at all for the problem that had started him on this great adventure.

There, you would have been wrong. When Dickie wanted a thing, he went on wanting it, until, either he got it or was quite convinced it could not be had. And, so, he went on wondering, and went on murmuring "I wonder, Mummie."

At last, the Fairy Queen, from her fairy throne, called the persistent wonderer to her side.

"What is it you wonder, Dickie?" she smiled, though, of course, she knew all the time.

"I wonder how Uncle Rex knew where that parcel was! And I wonder how it was that everybody gave me the very things I wanted for my birthday!"

"2 L.O!" laughed the Fairy Queen, and her laughter reminded Dickie of "Laughing Water," a name that had often puzzled him, but puzzled him no longer.

"2 L.O?" he repeated, his eyes a big question mark. "How do you mean?" he asked.

"That is the beautiful secret," she replied.

"Yes, Mummie; but what is the secret?" said Dickie. "This is 2 L.O., but it doesn't answer my wondering."

Fairy Queen Mummie laughed again, and she said "I'm afraid you'd be a long time before you guessed; perhaps you would have to grow up first; so I'll tell you."

And Dickie listened with both ears, and with both eyes as well.

"2 L.O.," said Mummie, "is a symbol; that means it stands for something."

"Yes, Mummie! stands for what?" said Dickie, eagerly.

"L.O. is the first half of the word that stands for the greatest, sweetest, jolliest thing in the world."

"I know, Mummie, Love, L.O.V.E."

"Right, dear!" said the Fairy Queen in her lovely mummie way.

"But what is 2 L.O. Mummie?

"That means that, for love, there must be two."

"Oh, yes, Mummie dear, one to do the loving, and one to be loved; like, like, like you and me."

"Yes, dear, and like me and you."

"How Lovely!" said Dickie, with a happy far away look.

"Then, suddenly remembering, he said, "But I'm still wondering how Uncle Rex"—

"Oh," interrupted Mummie, "love always finds a way; and it just tells Uncle Rex what to say, and it is the same with the very things you wish for and get; the wonderful wizard, love, first finds out what you would like, and, well, sees that you get it."

Before Dickie could say another word, everything seemed to change into a soft glow, and he felt a gentle touch on his brow. Opening his eyes, he saw Mummie, who had come for a peep at him before she went to bed.

Throwing his arms round her neck he said, "Thank you for telling me the beautiful secret about 2 L.O."

Wise Mummie answered with a smile, for she knew he had had a beautiful dream.

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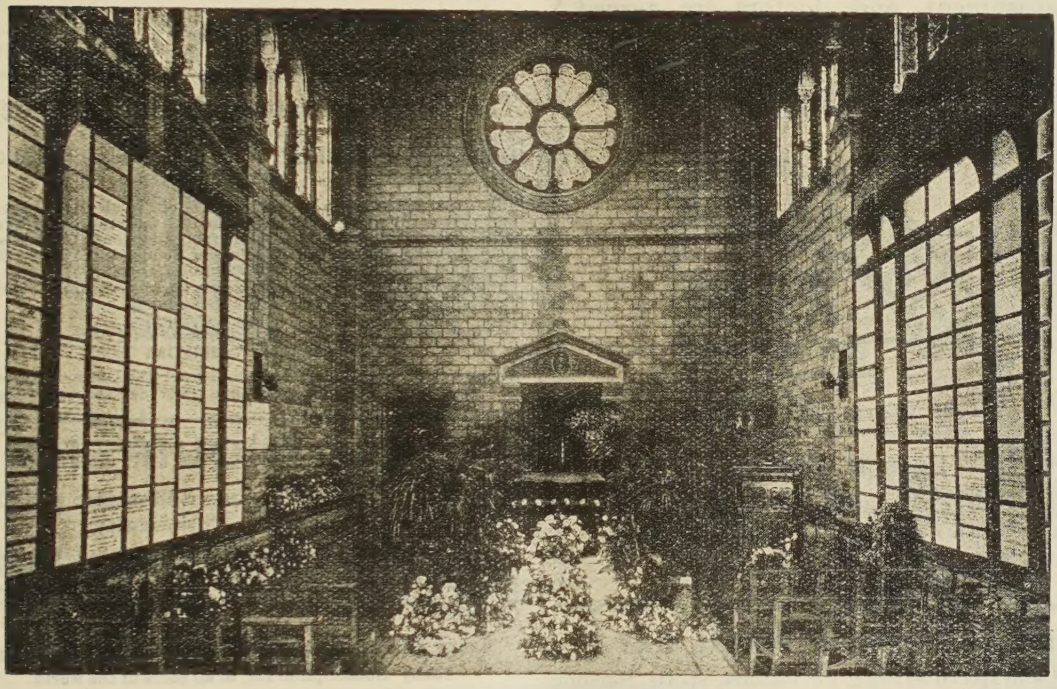

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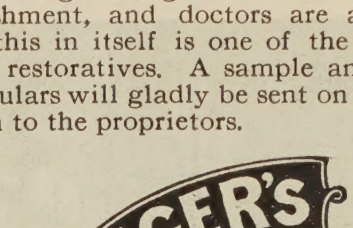

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